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existence and extension among his followers. The question is of interest to Jewish readers because it is precisely against this mystic and seemingly blasphemous tendency of Christianity that the separate existence of the Synagogue has been a protest throughout the ages.

JOSEPH JACOBS.

THE "LOGIA."

THE second of the recently published Logia has exercised the minds of the learned partly because they could not detect the connexion between its two component parts: the Fast and the Sabbath. Yet when it is borne in mind that in Jesus' time the Sabbath mentioned in Lev. xxiii. 27 was the "Great Fast," צוֹמַת רַבָּה, it will at once become manifest that that verse, which the Editors and others only quote as a witness for the idiom of "sabbatizing the Sabbath" (a literal translation of the Hebrew original, and for this reason peculiar only to the LXX), forms the basis for both parts of the Logion, inasmuch as in Jesus' time the self-affliction enjoined there was universally understood to mean Fasting.

There can hardly be a doubt that Jesus, in common with the Pharisaic rabbis¹, urged the spiritual celebration of that solemn day in both its aspects of Fast and Sabbath, in accordance with the Prophets of old, see e. g. Isa. i. 13, for the proper Sabbath; Zech. vii, viii, as to fasting; Isa. lviii as to both together; the latter prophecy was probably pronounced on the "Great Fast," as it is still read on that day in the Synagogue.

The close parallelism which is thus found to exist between the two clauses explains also sufficiently the Accusative Case in τὸν κοσμὸν (= τὸ σάββατον), which was the other perplexing thing in that Logion.

M. BERLIN.

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A series of Fifteen Facsimiles from Manuscript Pages of the Hebrew Bible, with a letterpress description. By DR. CHRISTIAN D. GINSBURG. Reprinted by the Collotype process, and published by JAMES HYATT, 47 Great Russell Street, London, W. C.

DR. GINSBURG makes a notable contribution to Old Testament Palaeography in this splendid volume, in which Massoretic and

¹ See e. g. Talmud Joma, last Mishnah; Taanith, ii. 1; and Gemara, ib.